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M 1975

Barn

NEW YEAR'S EVE

Thursday

December 31, 1970

MR. NYLAND: It makes it a little official, doesn't it? I think it's very for me to have anything unofficial. Because first I thought, a nice little coffee-klatch, conveniently, with everybody sitting around and talking about blue sky and--but, that I gave up as an idea pretty soon. Because we'll probably be too many and then how would I do it? Come here? (

) Drink with coffee. For the New Year, don't we? That's what we want to celebrate. What can we celebrate at the New Year? What can we expect? What is there that at the old year we want to throw away? We don't want to have anything to do with it anymore. If we could purge ourselves of the different things that we know about ourselves so well, that we really don't like, that we feel really don't belong to us. Still we have with us - to that extent they belong. Maybe to the Earth, maybe to Mother Nature, maybe you could make a compromise so as to put all the blame on Mother Nature. Everything that is wrong with us is the result of the Earth and then what is left - that's us. And of course how much is left? 90% Earth, body and some feelings. Good feelings too. Wish. Also wish for development. Intellect.

Yes. Okay. So-so.

First, this year. To take stock. What have we accomplished? Like I say many times on birthdays - what was the past year? I repeated it the last day. The so-called last day 1970. Here I sit again talking to you and making tapes. I don't think I'll ever get rid of it. But at that last meeting on a Sunday, November 22, I said what is there for us that is wrong? At the end of the day you look at and you say, "to what extent have I been wrong? What was the matter with me? Why didn't I (do?) what I should have done? Why didn't I behave the way I know I should behave?" To take stock of oneself at the end of the day like we do now. To take stock of ourselves at the end of this year. What has gone wrong and to what extent was it our fault? Because you see we are not entirely children of Mother Nature anymore. We have graduated a little bit. We have gone to a school of higher learning. We're not even in college. We're now actually in graduate course in which there is a possibility of research and perhaps even after sometime, getting a diploma. A degree based on our knowledge or if correctly based on our understanding. A doctor's degree. Master. Master of what? A doctor? For what? To hear? The psychological ills of oneself? A doctor in self-knowledge? What do we know about ourselves at the present time, that we didn't know a year ago? Where were we a year ago? What happened during this terrible year 1970?

It's not a matter of concentration of meetings and talk about Work. Talk, yes I can talk. There is a tape 1599. The last tape on a trip. The last of that series. In Dallas. I listened to it because maybe it would be a

good tape for others to listen to, so I was a little critical. And in the beginning I was so sincere. Trying to express hope for the future so that when we would get back to the Barn and start with our 1600 series, that then there could be an accomplishment. And it would have to take different directions. The Index and interpretations and resumes, and all the different activities having to do with what we had talked about, so as to be able to find transcription<sup>s</sup>. And believing in the necessity of certain centers, so that then Boston and Seattle and San Francisco and Dallas and Santa Fe - I mentioned then Dallas by name. I gave them even afterwards, when we came back, the whole series. A hundred tapes. For their library or in the hope that they would study and then I talked about what we might be able to do among us and the different centers which I believed in, and still believe in, and the activities of cooperation and exchange between us, and I was a little fooled. I was a little bit too much of an idealist, hoping simply by the means of a few little meetings that once they would penetrate into people, and that they then would be enough spirited, almost I would say, to stand on their own feet, and to go from there. And I believed at that time in a momentum of Work, and that momentum is not quantity. It is not the number of people. It is the quality. And so in three other series of each 1600, 1700, 1800, 1900 almost complete, four series of 400 practically, we have learned a tremendous amount. I have my feet much more on the ground. I am not that kind of idealist anymore.

As a matter of fact, I am an idealist from Missouri. I sit now and I wait. Because I had to do this. I had to stop what we were doing because it was the wrong kind of a thing. I say it was a little too idealistic. Too much expectation. Too much hope. Too much even belief in some and it didn't

work out. And there are many more obstacles. A great many more than I could see at that time. If I did, I didn't want to believe in them. But I thought we would have force to dissolve such things. And the culmination is, this year, most terrible. And pretty rotten. And I can say, of course, Mother Nature, and the general condition of the world, and the dissatisfaction with a form of an entity outside of us. Not wanting this Earth as yet to free itself and to give the Earth much more suffering than apparently the Earth can carry. And that mankind in such a tumultuous state has lost so much of what they used to have, at least to a small extent, and the return to superficiality time and time again without even remembering a feast like Christmas. Without even paying attention to the intention of a Christmas celebration. And of course what is about New Year and the resolutions which are drunk away in a restaurant somewhere, probably at twelve o'clock to drink to each other's health? Cheap. In every aspect. Because what does one do to produce a condition for someone else that they then, in this New Year can have a better chance to understand themselves? That we don't think about. We just want to drink and eat and spend money and have a good time full of so-called joys, smiles, laughter, jokes, humor, and how cheap is the world.

And it doesn't matter as far as the world is concerned because Mother Nature is not interested in that particular aspect of it. As long as they don't wake up. That's all that she is worried about. That here and there there is a voice who says, "Is it really right the way it is and should we allow it," and we have a little bit that kind of voice. There is a little bit in us not agreeing with everything as it happens and I know we do at times strive very

sincerely to find out but also we must know that what we find out when we come to a knowledge of ourselves, we must not exaggerate it. We must know that we are very small and children and not always childlike either, but spoiled brats thinking already that we are on the way when we are going the other way. Because many things are still topsy-turvy, and we have not as yet enough of a measurement so we can compare it and say that, don't you see we're on the wrong side of the road. That is not the way we have to be guided.

Where is our guide? And then a group of people try to find it and seek it in this way and that way and get together and form committees, and keep on talking because they are all rattle-brained not knowing exactly which way to go with their mind even, and sitting and talking and discussing. When there is a strike of some kind we wait until the last moment and then establish a committee and then there is so much to talk about that the deadline comes, and then when there is a deadline then we need the courts in order to have an injunction, so that then the poor people who have an honest right to strike and tell it early enough that they are going to strike. No, that can wait. There is injustice. There has been in this particular year. There has been revolt not justifiable. I don't say that but understandable and what is giving (given?) in their place, a fight against pollution. Where is inner life?

Where is the basis for a change? Why rearrange the little pieces on a chessboard and think that you can win the game by just manipulating a couple of, I've said before, a castle or a house, to put it in a different place, to put it in a different aspect. It's exactly like sport filling the radio with who meets who and who beats who and where so-and-so will be that night and what

they can expect and then ending up, or not even ending, perhaps beginning with a big fight between two heavyweights expressed in terms of a dollar. Because it ought to be so good. So what will they make, more money? What, just a little bit of force expressed physically. That is why it is so sad to go from this year to a New Year.

We don't have to look at the world too much. We can always withdraw a little. And then one says, "don't become a saint because you need exactly that what the ordinary world will give you." Because you need energy from it, so we create CBA and we make attempts. We make attempts of contact with the outside world. We do it in a few different ways don't we? Some stores. A direct contact. And then manufacturing of certain things which have to be sold and offered for sale. It is not a direct contact with the buying world. Usually through a certain medium. But at least it has both in it and then the third we call service for us. Serving us in our needs.

I want to talk about certain things regarding that because it has to do with future plans and it is very necessary that we understand these kind of plans quite well in their relationship, and also what they are based on and to see to what extent they are right in the light of Objectivity, so that we can derive something from them if we have an aim and if there is a symbol. What will I say now about such a symbol? I want to talk more about it. About the meaning of an Enneagram, how it relates to Work and how it can remind you. But the symbol I have in mind is of course an Enneagram. And now we have to talk about the application of these kind of activities in our daily life based on the Barn, based on the ideas, based on idealism, and based on a wish to grow up. To understand evolution, in that direction, and using that kind of a contact for a

development of one's inner spiritual existence. The one thing that I would like to single out in Amity. But let me tell you first what kind of things I would like to see and see done.

Over the next year to the extent that time will allow, I would like to have little conferences in what I call the Conference Room at Firefly House. We have started with that regarding the people who are responsible for Saturday and Sunday and we meet now on Tuesday to discuss what is important and what can wait, and how to spend the money that is available. But I would also like to have a monthly meeting with the managers or the heads of all activities. We will arrange that. We will talk about a variety of things that have to do with merchandising, with sales promotion, with advertising. I want to advertise particularly on the basis of CBA, not primarily on the basis of each unit, although the unit, of course, will be the central point of any such advertising but there has to be a coherence between them as a certain campaign.

I would like also to meet once a month with the people who answer tapes. I don't think there is enough understanding between each person who takes the responsibility in answering and what is required of them. At least, what is in my opinion, should be the attitude towards such groups. In the first place, not all groups are alike. There are very small ones and there are also large ones. Some groups are already old in development. Some are quite new. Some are in certain sections of the country which is quite different from other sections. Some groups have certain leaders who can lead and others in other groups who cannot lead. Some have difficulties with their own nucleus and they cannot as yet be counted - such a nucleus - as a unit. In other cities it is a little easier and there are so many different

factors that are involved in that, that I feel that there is a little bit of exchange of information among us, and then discussing of how to answer certain questions that it might be useful.

The third what I would like to do is to have regular conferences about Amity. Amity, I've said several times now, does require a great deal of attention. And as you know, in the last meeting, I considered it one of the three important places we are busy with. And the central place of Amity is of course the Guesthouse. And the Guesthouse, at the present time, is answering to the purpose that I think should have been or was in my mind. We've deviated a little bit from that. And the explanations of why it has happened of course, for me, they are quite obvious. But every once in a while we have to come to certain conclusions. Also in that direction, are we on the right road, or what? There are too many people at the Guesthouse. There are people where the Guesthouse should be only a stepping--stone to look for some other place to live. There are people who don't belong at the Guesthouse now. Not in the way I see it. It may be convenient and it may be, every once in a while, quite right to be there for lack of a different place, and particularly now with the winter, it may not be so easy. But that does not change the principle. The Guesthouse is for rest at the end of the day and offers sleeping quarters with perhaps a little breakfast. Now we can add to that something to eat in the evening, which is still for me, an open question. We will have a little more cooperation between the Guesthouse and the Bakery so that certain things that can be done by the Bakery easier need not be done by the Guesthouse. And we will talk about that gradually as we go along. Not necessarily now.

But the thing that I would like to mention, I don't like to see people at the Guesthouse during the day. That may be a very strange kind of a statement to you.



Because it is not that kind of an affair. A person when he comes to Warwick, when he comes here to profit - if that is the word - by what exists, is a person who wishes to be active; it's a person who for five days in the work is active, physically or mentally or emotionally in some way or other, to try to keep his body together with what might be the beginning of his Soul. And this kind of activity is every day. It is not a question of earning just a little money so that the rest of the time you can loaf. I don't like that, because you don't loaf in the right way. If you have extra time, come and do other active work here at the Barn. I will make allowances for all kinds of reasons why at certain times you cannot work or when maybe you are a little sick or disturbed. That of course we know. But it has to be on the basis: I wish to Work. And I work the whole day. And I'm not there at the Guesthouse. But even if you have free, that is, maybe you've earned a little bit of money, and you don't have to work, you're not going to spend that time at the Guesthouse. Unless you happen to have a little room where you study, and you stay there, that might be, but it is not very satisfactory to me. What I said a little while ago, "turn the lights off," I had something in mind. For a rest. For people who wish to be there and some who will have to work during the day to improve the Guesthouse, and to make it more liveable. They are like workmen, spending their time there, and it is their duty to work and it is not their place to do any kind of an errand for anybody who just feels like it, who happens to be taken and must go either to Middletown, or to Warwick because they don't have a car etc., etc. These things have to be arranged more and more in the midst of your poverty. That I say is a requirement for the next year. And I will start to adhere to it and see that it is being done.

There are difficult problems in that I know. There are a few mothers

with child. What will they do? I know, that is difficult. We will find a solution for it. Primarily, in principle, the Guesthouse is not for them. The Guesthouse is for people who come and want to stay for a couple of night, usually on the weekend, because they don't have their friends here, cannot stay with them and we offer that kind of opportunity. It's also a place for some people who cannot as yet find a home within a reasonable time and then for the time being, would like to have a pied-à-terre and a roof over their head, but constantly with the idea that they are looking for something else, and not utilizing, I will call it now, the 'cheapness' of living at the Guesthouse. That is wrong. When you get to the Guesthouse, it may be because you need it and for a couple of days or maybe a week. It's time then to go. You look for yourself what you wish to do. You come here to work. You must know that. There's no other reason. It's absolutely ridiculous to think that you come for anything else. You keep on Working on yourself as well as establishing gradually a certain position in this world, so that you can acquire dexterity, acquire honesty, acquire ability to get along with certain people. So that this, then, I said it almost jokingly a little while ago, an institute of higher learning, can give you a diploma, so that is then the finish as a final examination in this kind of a school, and then you go out into the world. Not to stay here all the time.

I would like you to understand this. I'm not cutting off the nose of the Barn simply because I would like people to go away. The Barn always will have a certain problem for you, because you will never understand it, and there will be always problems regarding Objectivity because it's much too difficult and when you will do, you will really need a lifetime in order to make it part of yourself. There is no question about that, but I would like you to see it as something that

is not going to be ended when I leave, or it is not going to be continued even if I leave. It is not that I primarily wish you to stay here because you like it so much. It has to be determined by your Conscience how much you derive from this and you have to look at this much closer during this coming year. Is it worth while to live in poverty and to put up with a hell of a lot of nonsense for the sake of something you claim that you are interested in? And if you are actually balanced in your Conscience to derive from it enough nourishment for your inner life, and insight into what your life ought to become, then of course, I can understand that you want to put up with a whole lot of let's call it 'difficulties.' But if, of course, that does not result, then you must leave school, because then this is not the place for you. And perhaps you should give yourself a certain curriculum, a certain time for study, for your school years, and then you must make up your mind, "I have to go and try somewhere else in the world maybe, I can find what I have actually learned."

The reason I have withdrawn from any groups is to teach you to learn to stand on your own spiritual feet. To stand on your feet in relation to each other and basing an exchange on that what is Work and not on joviality so that gradually you will start to understand the meaning of a continuation as a result of a momentum that you can live without me and that this Barn can have sustenance from you, and be maintained; and that there will be constantly an influx, an influx of people away, a flowing in and out from here, every once in a while maybe coming back to see if there is some water that you can drink.

But in a general way, I don't want people to grow old in this Barn. I don't want you to stay in a particular place where then you become such an expert that your hands are not good anymore for something else. We want harmony.

A harmonious development in the dexterities in your feeling and in your mind for a personality. We want gradually a deepening of what is your life and an understanding what is meant by the Enneagram. When you finally try to see and look at it, and try to study it and let it be pondered by you within your brain, that you can understand these kind of problems and that then the Barn and the people around you can help you towards that aim. The groups that we now have, they will grow. There is enough substance in them. There are differences, a little bit, of an opinion. It is logical. How else could it be? Even if you talk about the central indications, descriptions of Work, of an observation process, of a movement or a gesture or a posture. And then sometimes facial expression and every once in a while including tone of voice. And then there is a little discussion, what is really is tone of voice and what is it that one hears? Do I hear my voice with my ears? Do I hear it with my chest? Do I recognize the movement and the vibrations with my vocal chord in a different way and all such things will come up.

But let me assure you about such discussions afterwards, at the After-meeting, do not hesitate to use the word 'awakening' and do not hesitate to use the word 'awareness'. Every once in a while it comes in, but you don't use it in a meeting to explain that it is not a thought and not a feeling - that there is an awareness as an experience and that that awareness can only be experienced by an entity we call 'Objective.' And that still you do not call attention to the necessity of the creation of such a thing for one in the depth of one's intellect. And you have not as yet the strength of character to make a statement and to let it go. But you keep on talking around it, trying to explain and every once in a while, even asking the question of, almost as if you'd say, "Do you like what I'm saying?"

I understand when you want to say, "Do you understand what I mean? Does

it penetrate? Does it have any meaning for you?" That I can understand. But no apologies. You make a statement: 'this is my Work. I tell you about my experience. I tell you about my interpretation of certain sayings of Gurdjieff. That I get out of ALL AND EVERYTHING, and this is the way I explain it to myself, and this is what I want to tell you - what it means to me. Now go home and verify it with your own experience. " One almost would say, "I have spoken."

This you have to learn because you're not strong enough as yet. But it will come and it's very good it will come. Because on that will be based the possibility of the continuation of this kind of Work. It will not continue by having Barn days of physical work only. It has to be augmented by the other two centers. Man, as a personality, is only three-centered. Incomplete. And the aim for a man is to complete such centers.

The Enneagram, as you look at it, is complete. But you don't know yet what the Enneagram really means. The first segment between nine and three is the physical center; between three and six is feeling and emotion; between six and nine is intellect. One goes around in a certain cycle from nine to three to six to nine. Then in nine, being a little above and a little closer to the center of the totality of the circles, one describes more and more a cycle, and a cycle becoming a spiral. What is a segment of a circle? In the first place, you must try to visualize that the Enneagram is not a circle. It is a sphere. It is the totality with the three dimensions of which that what you see and is drawn and what is in the window upstairs is just a segment of that ( ). It is not the totality of an Enneagram. As a man should become: three dimensional, as a sphere to be able to expand, and to be able to withdraw within one point.

When we talk about work we are talking  
about something that is of a totally different  
nature coming into my life as the beginning  
of my new life.

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It will be a little difficult to visualize that but it is not that difficult. There is a certain line drawn from nine to the center. There is another line drawn from three to the center. There is another line from six to the center. That gives you an idea, if you can visualize this, of a segment where the circumference of course has the numbers one and two. Where there is a little segment that is cut off by means of the triangle, and the line of the triangle which connects nine and three. But on the other side of that line, towards the center, the center of the circle, there is empty space. This particular segment becomes important when you start to realize that the continued effort of a man, going from a consideration, starting from an observation process, which again has been started by his mind or by his feeling, and based on a realization of the condition of his physical body, is, as a spiral, continuing along that particular circumference at the beginning: nine, three, six, nine. But becoming a spiral, it starts to describe a concentric circle if looked upon from above. And it is then gradually cutting off every once in a while, a few lines that are in the Enneagram, and particularly the 1-4-2-8-5-7.

That, as you know, belongs to the surface, in which phenomenal world events take place, in which the manifestations of the human body is dependent on his five sense organs. It is of course, connected and held together by means of the triangle, of the law of Triamonia; and the segment for physical is held together by the line between nine and three. But as one continue to go around in a spiral from (?) and gradually in concentric circles, reaches the center of itself as one is, as a center of Life, one loses gradually the influences of the 1-4-2-8-5-7, and crosses more and more the triangle of the Law of Three and finally reaching the center in which there are no lines at all anymore. And where then, the end will



have to be the central point of the totality of the Enneagram. This is indicated by the segment which is now between nine and three on the circumference and the lines between nine in the center and three in the center. That is the mode of operation for a gradual change of that what can take place in each center, and the line as a spiral proceeding towards the center of the Enneagram is an indication of where one is in the development of each center.

We talk about inner Life. You don't understand it quite. I attach it always, for practical purposes to the possibility of an emotional state. But in reality, inner Life is dependent on the inner existence of each center. There is a connection if one goes in depth into each center and the activities belonging to each center, that gradually it will become more essential and gradually also, will reach a point which is essential essence for the center itself. That particular place, intellectually, is where the 'I' can be formed and created. Emotionally, it is the point where not only the solar plexus has been dismissed, and all the little nerve nodes have been centered in one's heart, but in which then in one's heart, the place is open for the consideration of the totality of love of mankind as a whole as expressed by the love for God. And as far as the physical center is concerned, the depth of the physical center is expressed for human beings in sex organ and sex energy. These connections of the depth of each center represent the totality of one's inner life as different from the circumference and that inner life really becomes solved when that inner life as Essence has gone away from the Law of Three and of course from the Law of Seven, and has entered into Infinity as represented by the central point of origin.

Religions always bring up this particular problem: how can a man, when he is on Earth, reach the center of himself? How can he go within? How can he

in his life, behave, as God would like him to behave or as is indicated by the fact that he is a child of God? How can it be that a man can reach his inner, inner Life? And then, from there, look at the world as it is in reality?

During the time that I was in Washington, I was interested in maps, and I wrote some memos on that particular thing in which there was a description of how the world would look if I were sitting in what I called a chart-room where the walls were made up of maps of the world, and where one would sit within looking at the world from inside out, which gave for me the reality of geography as quite different from looking at the world as a globe from the outside, and to see the projection on a map on a globe which for me was not reality.

When one talks about observation and participation, one talks about the wish to go from outside in, gradually understanding oneself, the way one really is and becoming free from the interpretations which have no particular value because they have no more measurement than that what is useful for the Earth. But that by losing such measurements, one gains the possibility of the realization of that what is the essential value of one's life, and that for that reason, going from outside to the inside, this process of observing, not leaving alone only, or stopping, as it were, at the manifestations, but gradually going to the motivations of what has caused an activity, and because of that gradually getting more and more insight in the functions of one's feeling and one's intellect; that, then, the point where it is reached and where it has to stop, is the central point of one's life where one finds one's Magnetic Center as the replica of God which sometimes I've called the Sleeping Princess. And that what is the Prince is that what will be the depth of my intellect where 'I' is created also in accordance with the rules of the Royal Kingdom. And it is this procedure, that gradually from the outside, coming more

and more from the inside that frees me from interpretations which are not reliable enough and finally reaching that what is a central point which of course I call Life, and for which I am looking when I am observant, and I want to dispense with all forms, because they are in the way, and sometimes I explain that I want to make this particular form transparent for me, to see what is the reality of myself; that, then the contemplation after having reached the central point of my existence of myself on Earth, that I then look at the outside world including my own form as (as?) represented on the circumference, with and from a viewpoint of Truth. And then, I have said several times, with this 'I', now united, having received from that a form of Life as represented by a Magnetic Center, that then, the ability of such unity will make a man able to participate in his manifestations.

You see, what he comes to first, after he goes through this particular period, which is at the present time empty, having filled it with that which is his experience of oneness, then he comes again, going towards the circumference, to the rules of the Triamonia Law, and then he comes to the Law of Seven, which then ultimately represents again and again, the manifestations of himself and his contact with the outer world. This is the participation process of finally going from there where I have found what I wanted to find, then to put to practice what I then know in the atmosphere or in the coating in which I happen to be born.

These kind of questions of course become extremely important when you look at the Enneagram, and you see there, what is the matter with this emotional center? Because there are lines between three at the center and six at the center. But there is a hiatus; it is open and it is not completed at all, like there is between one and two. There is no bridge between four and five. And what does one do and what is the meaning? It is the only center for man where there

is a possibility of an inner life reaching him without any obstructions. It is the indication of the duality of the task of an emotional center to become a completeness for the totality of a person wishing to become an individual, and also receiving from Above energy which is sent and which enters a man through that opening into his inner world. That is why I emphasize the openness, because in that place, I am open and there is no 1-4-2-8-5-7. There is only the Law of Triamonia between three and six. Intellectual center does not have that. An intellectual center is a very, very sad situation. It just happens to hang on now to complete the Enneagram, and to enable one to get back again to the physical center. It is not in the way. The spiral can be completed. That is when the spiral goes from three to six. It goes by its own momentum and is receiving at that opening, a force from Above which emotionally is indicated by a heart, which has compassion for the totality of all Life existing. That is why the continuation of Work can go on regardless of the abnormalities of the emotional center, and definite ungrownness or not-full-grownness of the intellectual center.

The momentum is supplied by the wish for the continuation of one's life which finds in the openness a possibility of receiving energy when one wishes and prays for it, for the continuation of that what has to be overcome as a difficulty in one's life, because it is very difficult to go from the point four back again to two. And then to cross to eight. And then to reach five when they are so close together, and there is no bridge and I do not know what to do. I only know that there is a return from four. I get stimulated by crossing the triangle twice. But I get back to two, in the physical center, is a sub-center belonging to my intellect. And that gives me the idea that it might be possible to introduce a certain thought, a concept, into my intellect, which then will be possible for me,

or which will enable me to carry further.

Don't forget that the point four comes from the wish. It is an emotional quality - it is and it does belong to Man Number Four; that is, it belongs to him in his unconscious state. But then send it to two. But then it becomes the possibility of a concept of the placing of an 'I' into the intensity of one's intellectual center. That is the point eight. That means that eight there is the chance, already going to nine, but it cannot go through nine because it has still to go through five and seven. This is the return for a man, to his Earth, and to fulfill his obligations which were given to him at the time he was born, so that he cannot as yet become an angel but he has to go through the formalities of gaining energy and wrestling and finding harmonious man only as a result of Consciousness.

You see that is the meaning, and it is a tremendous meaning, that point eight, because there I have almost a chance to leave this world and to profit what I already know a little bit of and to hope that if only I could go to nine, then the Lord would accept me. But (of?) course he won't. He will send you back. He will say, "Where is five? Where is the completion of your emotional center? Where is the completion, as a matter of fact, after five, the rest of your intellect? Where is Number Seven? What do you mean by Number Seven and Intellect? Have you investigated all things and held on to that what was right for you, or do you just want to come here, to the Gate of Heaven, and ask me permission on a little bit of a card which is only punched in one number? Where are all the Four or all the Six or all the Seven, or ultimately, all the Nine?"

The meaning for this kind of an Enneagram when one sits in front of it and you can study it and look at it, and then gradually, it becomes clear to you, what is meant by going within yourself. Because it is not just a matter of going,

and hoping, and wishing or even praying to God. It is so necessary to have something at hand which has to be done, and which is then guided and that is only supplied by the creation of something Objective in the fact and in the image of God, represented for the level of man - the indication where his level should go to.

It cannot be done by man as he is at the present time, with his mind as it is. His mind cannot be purified by just having good thoughts. His body cannot be put under control when it has wishes of its own. His feeling is not strong enough because it is not united, and that, therefore, many of such religions, which indicate that that ought to be done, and become even gushing, in an emotional sense, and sometimes quite poetic in the way they express it, they do not give you real bread. They still give you a couple of stones which are lovely to look at, but which will not be digestible to anyone who wants to continue in life, because these withdrawals from life, again, is similar to going from the point eight to the point nine, and they are not acceptable to God. People will be sent back because they have neglected that part of their life in which the greatest sorrow would take place regarding their own Karma.

If one sees that it is necessary to have a guide, the emphasis of Work is constantly the creation of that guide. It is not, as I say, the gushing. It is not the willingness. It is not the beauty of words. It is not being affected and even becoming involved in them. This, for a man, such processes, which go for him to the greatest depths of himself in anyone of the centers, is only comparable to the Law of Involution. Also in Involutionary Law, we reach the growing point of the Universe or the growing point of the Ray of Creation. But it grows away from His Endlessness. In this sense, becoming interested emotionally in Work is quite fatal. Because it will not

give you a guide for your life and it will not give you the Truth because emotional attempts are too far away from the formulation of Truth, and going by the emotions only will not allow you to see things as they really are. It is not, of course, that I exclude emotional approaches, but I'm only - and I've warned many times about the difficulty of having them, because so much more is needed to change an intuition into an understanding. And that therefore when one sits in front and one looks at this Enneagram, and one becomes identified with it, and one sees, as if in passing, one year and another year of the past of one's life going by, and seeing the development of a Barn and a year having gone by and realizing that they were all on a certain spiral and have had a certain place in the Enneagram, this time belonging to the Barn, and for oneself, belonging to one's own development. One starts to find out more and more, where is it that I was, and will I still have a chance to understand a little bit more about what I should have done and what I did not do because I was ignorant.

This is the contemplation at the end of a year. It is then that one gathers within oneself sufficient strength to take a step across the threshold separating 1970 from 71, but one does not do it with a glass of wine in one's hand, and one does not do it by wishing well to someone else. One does it in fear and trepidation, hoping that that what one wishes is the well-being of oneself, and the contemplation of looking at the circumference, and to see along the three lines which go to the center, the endpoint of that what is the reality for oneself so that if, in staring, in really contemplating that and that only, that then the rest will fall away; and becoming identified with the center of one's own life, that is the existence, which is the expression of one's life, that then, this particular point starts to develop and expand.

You sit in front of the Enneagram sometimes in such quiet moments, not to be diverted by the rest of the world, and not to be diverted by your thoughts, and not to wish to have too many feelings come and interfere, and just sit, if you can, relaxedly, as if there before you, you already see the fulfillment of the Three Bodies which of course the Enneagram represents. The Physical body is really where it is on the basis of the personality, that what is between nine and six. On the basis of personality, the Kesdjian body is between three and six with the potentiality to nine. And that what is, on the basis of the Three Bodies, the beginnings of one's Soul, is the note struck in six which extends across nine and ends in three, as a link to the next cycle, as indicated by the continuation of the spiral.

You sit in front of that and you relax and you dream and you let all extraneous thoughts go. And then as you concentrate on this point in the center, drop your head slowly and see where the openness should be. And as you drop your head, you are in prayer, because this is the position of devotion in which you dedicate all the things that you really wish for, to the Lord. And you wish, in that, to become free from that what you wish. So that then the understanding in this particular posture with a body which has relaxed enough, and where the thoughts and the feelings are not there, that through this openness gradually comes the everlasting Love for God, and the totality of Life and the total Universe of which one then becomes a part.

You see what happens, I drop my head and then I gradually, I know, it has to look that that what is the continuation of the development of man, I go then along the circumference and I reach six and between six and seven and eight, I am mindful of the creation of 'I', knowing that in that creation of Objectivity, that what is intellect as a segment, hoping it will become a full segment and a fullgrown body,



that it will then form an individual, become the central point for myself as becoming through them, able to see God.

One must leave at certain times, Kesdjanian body. One must without adoration of the facilities of the mind, see that the mind is the instrument of the Soul, and it is necessary that that, for a man on Earth, be developed as much as he possibly can do and can give it energy, coming again and again from the continuation of the walk along the circumference, around and around and around, describing a spiral and gradually lifting himself up so that the concentric circles are simply the indications of circumferences of the spiral itself and that the point which is now in that particular Enneagram, as if it is flat, becomes the inner, inner existence of the sphere of oneself.

I say these things at the beginning of this coming year. There are so many things we have to do and think about. And that is why I bring back constantly the necessity of the creation of an 'I', because it is not the tasks and it is not certain attempts one makes and it is not even the knowledge of oneself. All of that must lead to something that is out of this world, that one prays for when one wishes God to come down, that one wishes, when there is a mediator who can function as a man on Earth, that there is a Messenger from Above and that will give a person, being interested and more and more devoted to the potentialities which exist for him in reading and digesting ALL AND EVERYTHING, it will give him then the proper attitude towards Gurdjieff, who for us has been of such help to indicate, maybe the Enneagram was not original with him, but the interpretation as a symbol, should be on each person's forehead, invisible, for unconscious man, gradually becoming visible to the degree of one's own Consciousness and the Consciousness of those around him.

Of course it is so trite to say, "have a good year." It's also perhaps wrong to say ( ) even if it isn't Armagnac. Perhaps it's right to sit and say, if one can, "yes, there is something in that that I can take." It doesn't matter if you understand all. It matters only that there is a language which becomes part of your inner life; the language of Essence, already a little bit freer from manifestation. Ultimately the language which is now being dreamt by your Magnetic Center wishing to be set free, so that when finally it is possible to enter into the Holy of the Holies, that you will have, as a means of waking up, a language which belongs to your Soul. That will wake anyone up in the Universe because it is the highest of the Highest for which man in his then infinite wisdom, will cry and pray for and be everlastingly grateful in a world without end.

And so a good day tomorrow and a good beginning of the New Year.

Goodnight.

END TAPE

Transcribed: Lily Winawer  
ROUGH: Jessica  
1st proof:  
2nd proof:  
final;